

NOMINATIVE (*Nominatif*) [*Nominativ*].

Pertaining to the case which denotes the subject of a verb. As case* is not applicable to Bantu, the terms subject* or subjective* should take the place of nominative.

NON-PERSONAL.

A term sometimes used for the opposite of personal* ; it is better to use the term impersonal*.

NORMAL (*Normal*) [*Normal*].

According to general rule or principle ; conforming to type or standard ; regular, usual. For instance, **normal vowels** are front vowels with unrounded lips or back vowels with rounded lips, as occur in Bantu languages. Abnormal* vowels do not occur in Bantu.

The **normal word-order** in Bantu is subject—predicate—object, e.g. in Zulu : *indoda yabulala ingwe* (the-man killed a-leopard) ; and the **normal position** for a qualificative is after the substantive which it qualifies, e.g. in Swahili : *mtu mzuri* (man fine ; a fine man). Abnormal* word-order or position may occur for special reasons.

NOUN (*Nom*) [*Nomen*].

A word which signifies the name of anything concrete or abstract.

In Bantu, nouns are divided into a number of classes* according to the form of their prefixes*. Each noun consists normally of stem* and prefix, though the prefix may have disappeared or be camouflaged in certain cases ; but the concord equivalent thereto will appear.

Apart from the classification according to prefix, nouns may be of various kinds. **Personal* nouns** derived from verbs commonly end in *-i*, **impersonal* nouns**, similarly derived, in *-o*. **Abstract* nouns**, though found in several classes, are concentrated in class 14, with prefix *vu-*. **Collective* nouns**, though commonly found in class 14, occur in several different classes. **Compound* nouns** regularly occur in most Bantu languages. Many Bantu languages have an **interrogative* noun**. The term **verbal* noun** is commonly applied to class 15 of verb infinitives.

NUMBER (*Nombre*) [*Zahl, Numerus*].

(1) An aggregate or amount of units, a numeral. Numbers are generally divided grammatically into **cardinal* numbers** and **ordinal* numbers**, though a formal distinction is not prominent in Bantu. Numbers are also divided into even* (those divisible exactly by two) and odd* (those not divisible by two without a remainder).

(2) The distinction of a word as denoting or referring to one, two (in some languages) or more persons or things. In Bantu two numbers are differentiated, the singular* and the plural,* the distinction being shown by a change of class.

NUMERAL (*Numéral, Nombre*) [*Numeral, Zahlwort*].

(1) Expressing, denoting or representing number. For cardinal and ordinal numerals see number*. The numerals in Bantu languages to-day may belong to several parts of speech, e.g. in Zulu : 1 is a "numeral" (see (2) below), 2-5 are "adjectives," 6-10 are "nouns." Some of the numerals in Swahili are invariables*.

(2) As a part of speech, the numeral is a word which qualifies a substantive and is brought into concordial agreement therewith by the numeral concord. In Central Bantu, e.g. Lamba, the numeral system is quinary ; and the first five numerals belong to a special category of the qualificatives, with distinctive concords. Certain other roots, such as those for "other," "which?," "what?," etc., belong in some languages to this category. In Zulu, with its advanced form of numeration, only "one" (*-nye*) is a "numeral," the other numbers being adjectives, etc. Zulu also has in the numeral category the stems *-phi* (which?), *-ni* (what?) and *-mbe* (other).

(3) **Numeral pronouns** are numerals used substantivally, as in Lamba : *cimbi caisa* (another-one has-come).

NUMERATION (*Numération*) [*Zählen, Numerieren*].

The act of numbering. The basic **system of numeration** in Bantu is quinary*, though there is a tendency towards decimal* numeration in many languages.

OBJECT (*Objet, Complément*) [*Objekt*].

The substantive or substantive equivalent acted upon by a verb.

In Bantu an object may be definite* or indefinite*, and in the former case an objectival* concord usually accompanies the verb. In certain constructions and with certain verbs there may be two objects to the predicate. These are called the **principal* object** and the **subsidiary* object**. It is only the concord of the principal object that may be used with the predicate in such constructions. The terms "direct* object" and "indirect* object" are used by many, but these are not strictly applicable to Bantu languages. **Cognate* objects** are found commonly in Bantu.

OBJECTIVAL (*Objectival*) [*Objekts-*].

Pertaining to or referring to the object. The **objectival concord** is that concordial element which may be used with a verb to point to or designate the object. It is not a pronoun. An object may follow the verb without any objectival concord indicating the relationship, and the main use of this concord is to make the object definite. It may represent the object without the latter being mentioned in the sentence; in this case the real object must be in the context or a known matter of discussion. The objectival concord has an immutable position in the verb, viz., immediately before the verb stem; nothing whatever may intervene between the objectival concord and the verb stem, whatever the tense or construction. Examples from Zulu: *sibona izinkomo* (we see cattle); *siyazibona izinkomo* (we see the cattle); *siyazibona* (we see them); *basibonile* (they saw us).

OBJECTIVE (*Objectif*) [*Objektiv*].

(1) A term frequently used to indicate the applied* form of the verb, emphasizing the fact that such derivative form of intransitive verbs may take an object.

(2) For "objective concord" or "objective pronoun," see objectival*.

OBLIQUE (*Oblique*) [*Obliquus*].

Slanting, inclined, not straightforward; a term originally applied to "cases" other than those called "direct." In Bantu, where "case" does not exist, it is perhaps better to use the simpler term indirect* for relationships such as occur in certain relative constructions.

OCCASIONAL (*Occasionnel*) [*Gelegentlich*].

Pertaining to an occasion, acting or occurring now and then. The term is used in Zulu to describe the deficient verb *-ke*, which gives the force of occasional action, e.g. *ngike ngibone* (I sometimes see); *ngake ngabona* (I once—on a particular occasion—saw).

ODD (*Impair*) [*Ungerade*].

Not paired with another.

Odd numbers are those which are not divisible by two without a remainder; ct. even*.

ONOMATOPOEIA (*Onomatopée*) [*Onomatopöie*].

Imitation in word of sound, approximating thereto. In Bantu a large number of ideophones* are onomatopoeic; for this reason the term onomatopoeia was used in Lamba to signify them; but many ideophones are not imitations of sound, and for them the term is not strictly correct.

Onomatopoeia occurs in other parts of speech also, e.g. in nouns; Lamba, *icitukutuku* (traction engine); Zulu, *uthuthuthu* (motor-car), *uqhuhquhu* (motor-cycle); and in verbs such as *ukutyamuna* (to sneeze) in Lamba.

ONOMATOPOEIC (*Onomatopéique*) [*Onomatopöetisch*].

Pertaining to or characterized by onomatopoeia. The terms "onomatopoeic vocable" and "onomatopoeic adverb" have been used for ideophone*. As, however, only a certain proportion of the ideophones are really onomatopoeic, it is not wise to use the term for that part of speech.

OPEN (*Ouvert*) [*Offen*].

Free, not closed* or obstructed. An **open syllable** is one which consists of or ends in a vowel or syllabic consonant. In Bantu all syllables are typically open.

An **open vowel** is one, in the pronunciation of which the tongue is as low as possible (Daniel Jones), e.g. *a*; ct. close*. The cardinal vowels *ε* and *ɔ* are sometimes described as **half-open** (mi-ouvert).

OPERATIVE.

Capable of acting, effective, efficacious. "Operative form" and "operative suffix" are terms used by Kropf and Godfrey

in connection with Xhosa verbs derived from ideophones by suffixing *-ba*, e.g. *diba* < *di* (fill up a hole), *nxiba* < *nxi* (put on clothes). Simply as expressive of action the term seems unnecessary.

OPPOSITE (*Oppositif*).

Opposing, adversative. A term used by Ménard in Rundi for the more usual reversive* form of the verb.

OPTATIVE (*Optatif*) [*Optativ*].

Expressing desire or wish. Many Bantu grammarians use the term "optative mood," but it is very questionable whether there is really any separate mood in any Bantu language that is truly optative.

The term, however, is useful to describe certain constructions in which other moods, e.g. the subjunctive, are employed in a particular way; or for certain conjunctions: for instance *nga*, *ngabe*, etc. in Zulu are **optative conjunctions**, as also is *nga* in Lamba.

ORAL (*Oral*) [*Oral*].

A phonetic term indicating speech-sounds, particularly vowels, pronounced with the air-flow passing solely through the mouth; also called "buccal." The term oral is generally used in contra-distinction to nasalized*, in which latter case the soft palate is lowered permitting part of the air-flow to pass through the nose. In Bantu languages vowels are typically oral.

ORATIO.

Speech, speaking.

Oratio Recta, direct speech or direct narration (*discours direct*) [*direkte Rede*]: when the words of the speaker are reported without any change.

Oratio Obliqua, indirect speech or indirect narration (*discours indirect*) [*indirekte Rede*]: when the words are given with some change of construction.

In Bantu, reported speech is pre-eminently "oratio recta," e.g. in Lamba: "He said that he would come," is *Walilawile ati nkesa*, lit. "He said that 'I will come';" or, "They thought they were dead," *Wo ati twafwa*, lit. "They (thought) that 'we are dead'."

In some cases, e.g. in Zulu, the "obliqua" forms are used, and possibly this is due to a certain extent to European contacts, e.g. *basitshela ukuthi bangakhokha imali yonke ngasikathi-sinye* (They told us that they can pay all the money at one time), instead of using *singakhokha*; though it is noticeable that there is no past sequence of tenses in the subordinate clause.

ORDINAL (*Ordinal*) [*Ordinalzahl, Ordnungszahl*].

Expressive of the order occupied by an element in a series, as the **ordinal numbers**, first, second, third. In Bantu there is no great formal distinction between the cardinal and the ordinal number. The ordinals are nouns used with possessive concord, each of which nouns, apart from the first (generally formed from the verb "to begin"), is formed from the cardinal number.

ORGAN (*Organe*) [*Organ*].

A part or structure adapted to perform some specific function or functions. In the physiology of phonetics, the term refers particularly to **organs of speech** or **speech organs**, e.g. tongue, throat, palate, lips, larynx, vocal cords, etc.

ORGANIC (*Organique*) [*Organisch*].

Pertaining to the organs, particularly the organs of speech. **Organic position** is the position of the organs of speech. See homorganic*.

ORTHOGRAPHY (*Orthographe*) [*Orthographie*].

Art or method of writing words with the proper symbols according to standard usage. Orthography differs from phonetics in that while the latter aims at scientifically and correctly recording the words according to their sound, a good phonetic orthography takes phonetics as its basis and builds up a practical scheme using only what is expedient from the phonetic facts presented, in such a way as to produce expedition in writing and reading. Many Bantu languages are to-day having their orthographies built up on the phonetic basis as set out by the memorandum of the International Institute of African Languages and Cultures.

PAGE (*Page*) [*Seite*].

One side of a leaf of a book, manuscript or letter.

PALATAL (*Palatale*) [*Palatal*].

Articulated by tongue centre against the hard palatal. That portion between the alveolus and true hard palate is affected in prepalatal* sounds.

The following palatal consonants occur in Bantu languages : **palatal explosives** (*c, f*), **palatal nasal** (*ɲ*), **palatal fricatives** (*f, ʒ*), **palatal affricates** (*tʃ, dʒ*), and the **palatal semi-vowel** (*j*). **Palatal glides*** occur in Central Bantu, e.g. in *ty, my, ny, sy, fy*, etc.

PALATALIZATION (*Palatalisation*) [*Palatalisierung*].

A phonetic process occurring in certain Bantu languages by which a palatal consonant is substituted for one of another organic position. This process is known to occur particularly in the Nguni and Sotho clusters. In Nguni, owing to the fact that the substitution is of prepalatal consonants, the term prepalatalization* has been used ; but this is an unnecessary discrimination. Generally palatalization is due to the incompatibility of bilabial consonants with the semi-vowel *w*, and it takes place in Zulu, for instance, in the formation of noun-diminutives, locative adverbs and verb passives. The substitutions are as follows : *ph > sh, b > j, ɓ > tsh, m > ny, mp > ntsh, mb > nj*.

Palatalization is not entirely confined to bilabials ; in diminutive formation in Zulu, alveolar explosives and nasal may be palatalized, thus : *th > sh, d > j, t > tsh, n > ny*. The formations are not quite so regular in Sotho and Tswana as in Zulu and Xhosa.

PALATO-ALVEOLAR (*Palato-alvéolaire*) [*Palatoalveolaire*].

Articulated with tongue-tip and junction of alveolus and hard palate. This position of the speech-organs is used in the formation of the **palato-alveolar clicks** in Xhosa and Zulu, in common orthography represented by *q, gq, nq*, etc.

PALATOGRAM, PALATOGRAPH (*Palatogramme*) [*Palatogramm*].

A diagram of the palate and tongue showing points of contact affected in the pronunciation of particular sounds.

From the palatogram, tongue-position diagrams may be drawn by deduction. For palatograph recording an artificial vulcanite palate is prepared to fit the mouth of the speaker. The palate is made as thin as possible so as not to interfere with the speaker's normal pronunciation. The underside is powdered over with chalk powder and the palate carefully inserted in place. The speaker then makes the required sound, and the palate is carefully removed. Both tongue and artificial palate are examined. The former will reveal the position of any chalk taken off the palate by contact, and the palate will show where the contact has been made.

PARADIGM (*Paradigme*) [*Paradigma*].

Showing side by side ; a table of inflexions of a word given as a model of a series. In Bantu the term is particularly used of **paradigms of the verb**, setting out the conjugations.

PARAGRAPH (*Paragraphe*) [*Paragraph*].

A subdivision in a discourse, often set out by a commencement on a fresh line with the first word inset.

PARAPHRASE (*Paraphrase*) [*Paraphrase*].

(1) A free rendering of a text or passage, giving the meaning in another form.

(2) As opposed to literal translation, a very free rendering in another language of the sense of a text or passage.

PARENTHESIS (*Parenthèse*) [*Parenthese*].

A putting in beside, an insertion ; " a word, phrase, or sentence, by way of a comment or explanation, inserted in, or attached to, a sentence grammatically complete without it " (Webster).

In Zulu there is an adverbial or absolute* use of substantives which might be considered parenthetical, e.g. *Unjani wona [isiqa sawo] na ?* What is it [as to its substance] ?

Yathi impi [ukuphendula kwayo], Said the impi [in its reply].

PARSING (*Analyse*) [*Wortanalyse*].

The detailed examination of a word to determine what part of speech it is, and what part it plays in the building up of the sentence. For instance, in Zulu : *umuuntu engimbonayo*

uqotho (the person whom I see is honest); the second word is a relative, qualifying *umuntu*, and consists of *engi-*, relative concord of the 1st person singular referring to *mina*, the implied subject of the relative predicate; *m-* is the objectal concord of Class 1 agreeing with the antecedent *umuntu*; *bona* is the verb stem (< participial present, *ngibona*); and *-yo* is the participial suffix.

The terms analysis* and grammatical analysis are sometimes used instead of parsing, but are not to be preferred.

PARTICIPIAL (*Participial*) [*Partizipial*].

Having the nature or functions of a participle, indicating concomitant state, situation or action. The term **participial mood*** is recommended for what has hitherto been loosely termed by some the participle*. In Sotho, Jacottet used "dependent indicative." In Zulu, in order to avoid using the term participle, Doke used "situative mood." This term, however, has proved of little acceptance, being insufficiently clear in connotation.

The participial mood is not found in all Bantu languages. In Lamba, for instance, its place is taken to a certain extent by the relative* conjugation. It occurs, however, in Nguni, Sotho, Shona, etc. In Zulu it occurs principally in the following cases:

- (i) Akin to the English participle (in the present tense only): *abantwana bafika [bekhala]*, the children came crying.
- (ii) In present, past and future tenses after certain conjunctions, notably *uma*, *nxax*, *lapho*, *ngokuba*, e.g. *wafika ngokuba [fambiza]*, he came because they called him.
- (iii) After certain deficient verbs, notably *-de-*, *-lokhu*, *-damene*, e.g. *balokhu [behleka]*, they keep on laughing.
- (iv) As the basis of relative construction.
- (v) There may even be participial forms of the potential and contingent moods.

Participial clauses in Bantu may be used to qualify substantives, e.g. in Zulu: *uZashuke ubalekē ephethe isihlangu somfo*, Zashuke ran off carrying the fellow's shield. This may also be treated as a "descriptive clause," extending the predicate. In the case of the qualifying of an object, however, the participial clause must always be qualificative, e.g. *ngizibonē zibaleka*, I saw them running away.

PARTICIPLE (*Participe*) [*Partizip*, *Partizipium*].

"A word partaking of the nature of both verb and adjective" (Webster); "a verbal adjective that adds to the meaning of some noun or pronoun as ordinary adjectives do" (Nesfield).

From the above definitions and the uses in Latin and English, it is obvious that there is no true participle in Bantu. Its equivalent differs with different languages. In some cases its work is done by the participial* mood.

PARTICLE (*Particule*) [*Partikel*].

A very small portion.

In grammar this is used (see Meinhof, *Bantugrammatik*) for a subordinate word never inflected, such as a preposition, conjunction or interjection. To use it in Bantu, however, is merely a "begging of the question," as in the way in which it has been employed by Marconnès in Karanga for "verbal particles" (all types of auxiliary elements), and then for "prepositions" and conjunctions as well. This is to a great extent due to his method of word-division. Ranger, in Nsenga uses it in the terms "relative particle" and "class particle" instead of concord.

PARTITIVE (*Partitif*) [*Partitiv*].

Indicative of a part or part action.

The term "partitive object" was used by Jacottet in Sotho to indicate an object other than the "direct object," which "designates a thing and which . . . indicates the part which is more directly affected by the action of the verb. . . . E.g. *kē mō robile lētsōhō* I broke his arm (lit. I broke him the arm)." Jacottet somewhat similarly used the term limitative* object. Both ideas, however, are more simply covered by the term subsidiary*.

The term "partitive numeral" was used by Bentley in Kongo to indicate the force of the numerals when repeated, to show that the numeral is applied to each, e.g. *ubavana mankondo mole mole*, give them two plantains each.

PART OF SPEECH (*Partie du discours*) [*Redeteil*].

A word classified according to the kind of idea or relation it denotes in the sentence. In English the parts of speech are eight: noun, adjective, pronoun, verb, adverb, preposition, conjunction and interjection. In Bantu they are twelve:

noun, pronoun, adjective, relative, numeral, possessive, verb, copulative, adverb, ideophone, conjunction and interjection. For these see the discussion in the Introduction.

PASSIVE (*Passif*) [*Passivum*].

Acted upon, affected or produced by outside force or agency.

In Bantu this must be treated as one of the verbal derivatives, and not as a "voice" opposed merely to the "active" (a term not to be used in Bantu). The passive is indicated by the suffix *-wa*, *-iwa*, *-uwa*, etc., e.g. Xhosa: *bona* (see) > *bonwa* (be seen), *-pha* (give) > *phiwa* (be given), *gweba* (judge) > *gwetywa* (be judged), etc. In Zulu, not only are there passives of other derivatives, but there may be, for instance, a reciprocal of a passive; thus both forms *bonanwa* and *bonwana* (be seen mutually) occur.

PAST (*Passé*) [*Vergangenheit*].

Pertaining to a former time, expressing what has elapsed; used of the **past tense***, indicating action in past time. Past tenses in Bantu are divided into **immediate* past** and **remote* past**. The term "past-future" is used by some writers to express tenses of the contingent* mood. In Bantu the term **past continuous** is preferable to that of imperfect* used by many writers.

PAUSE (*Pause*) [*Pause, Ruhepunkt*].

An appreciable duration of silence at the end of sense-groups* and concept-groups*, suitable for purposes of breathing. See punctuation*.

PEJORATIVE (*Péjoratif*) [*Pejorativ*].

Depreciatory, disparaging; used of words whose root meaning is depreciated by the addition of a prefix or suffix. In Bantu both **pejorative prefixes** and **pejorative suffixes** are found. For instance, in Lamba *ci-*, *cimuntu* (huge person); in Shona *ci-*, *cicembere* (a gawky hag); in Zulu *-kazi*, *umfazikazi* (a hulk of an old woman).

PENULT (*Pénultième*) [*Pänultima*].

The penultimate syllable. This contracted form is commonly used in grammar, e.g. "In Bantu the stress falls typically upon the penult."

PENULTIMATE (*Pénultième*) [*Vorletzte (Sylbe)*].

Last but one; especially with reference to the last syllable but one. **Penultimate stress*** is typical of Bantu. Zulu typically employs **penultimate length***.

PERFECT (*Parfait*) [*Perfekt, Perfektum*].

A verb form of which the fundamental indication is the resultant state.

(1) **Perfect tenses** are usually used in Bantu with stative* verbs to indicate a completed state, e.g. in Zulu, *ngilambile* (I am hungry) in contrast to *ngiyalamba* (I am getting hungry). In some cases the perfect stem is used to compose past tenses, e.g. in Lamba, *nalificile* (I arrived; remote past tense of *fika*).

(2) The **perfect stem** (sometimes unnecessarily called the modified* stem) is usually formed by some suffixal change, as by adding *-ile*, *-ite*, *-ine*, *-ele*, *-ene*, etc., e.g. Tonga (of Middle Zambesi): *jaya* (kill) > *jayide*; *gonka* (cut off) > *gonkede*. Sometimes the change is by internal vowel inflexion, e.g. Tonga: *kala* (sit) > *kede*; *jula* (open) > *jwide*; *kwata* (marry) > *kwete*, etc.

(3) The **perfect manner*** of the verb indicates a subdivision of certain moods of the verb in some Bantu languages, used with stative verbs to indicate the state resultant upon a completed action, e.g. Zulu: *ngihlezi* (I am sitting, seated), *bengihlezi* (I was seated); Shona: *wakanaka* (he is good); Lamba: *ukulukwikele* (to be seated).

PERFECTIVE (*Perfectif*) [*Perfektiv*].

Designating action as complete, perfected. The **perfective form** is a verbal derivative form, found in Central Bantu, indicating that an action has been carried to completion or perfection. The suffix is in form a reduplication of the applied suffix, appearing as *-ilila*, *-elela*, *-inina*, *-enena*. e.g. in Lamba *tintilila* (pull perfectly tight) < *tinta* (pull); with monosyllabic verbs the applied suffix is triplicated, e.g. *ya* (go away) > *ililila* (go away for good); *fwa* (die) > *fwililila* (be annihilated). In Bemba this form is called "completeive."

PERMISSIVE (*Permissif*) [*Permissiv, Zulässig*].

Granting liberty, permission. The subjunctive mood is used in a number of Bantu languages in **permissive interroga-**

tion, in asking questions as to what is proper, or in seeking advice as to procedure, e.g. in Zulu: *sihlale*? (Are we to sit down?), *izinkomo ziphume manje*? (Should the cattle go out now?). An alternative is "deliberative* interrogation."

PERMUTATION (*Permutation*) [*Permutation*].

Interchange. For "permutation of consonants" it is perhaps better to use transposition* or metathesis*. The term "permutation of the nasal" has been used to indicate nasal change or metamorphosis. As this is not a case of interchange, the term "permutation" had better be avoided; see nasalization*.

PERSISTENT (*Persistent*) [*Beharrlich*].

Tending to persist or continue steadfastly. A term applied to a number of deficient verbs in Zulu, such as *-lokhu*, *-damene*, etc., which indicate "to keep on doing," "do continually or persistently."

PERSISTIVE (*Persistif*).

Pertaining to persistence; applied by some writers to a derivative form of the verb which indicates action gradually, persistently or forcefully carried out; e.g. in Zulu with the suffix *-ezela*, *vimba* (block up) > *vimbezela* (besiege).

PERSON (*Personne*) [*Person*].

- (1) A human being.
- (2) One of the three relations underlying discourse, called respectively: the **first person**, the speaker; the **second person**, the one spoken to; and the **third person**, the one spoken of. These relations are grammatically distinguished by certain pronouns, concords or inflexions of the verb.

PERSONAL (*Personnel*) [*Persönlich*].

Denoting person.

- (1) The **personal class** of nouns in Bantu is pre-eminently the first, commonly known as the *mu-va* class; though nouns denoting persons are found in other classes as well.
- (2) **Personal nouns** are commonly formed in Bantu from verbs by changing the final vowel of the verb stem to *-i*. In Zulu such nouns are found in only three classes, e.g.

umhambi (traveller) < *hamba* (travel), *isithuli* (a mute) < *thula* (be silent), *imbongi* (royal praiser) < *bonga* (praise). From passives there is no change of final vowel.

(3) In most Bantu languages the term **personal pronoun** should not be used, but that of absolute*. In Swahili, however, where there are no absolute pronouns corresponding to the impersonal classes, the use of the term is justifiable.

PERSONIFICATION (*Personification*) [*Personifikation*].

Making into a person; in rhetoric a figure of speech in which an inanimate object or an impersonal creature is endowed with the attributes of a person. In Bantu, names of animals and inanimate objects often appear in the personal class with its typical concords; some maintain that the origin of this is in personification. Examples: in Zulu, *unogwaja* (hare); in Lamba, *Kalulu* or *Wakalulu* (Mr. Little-hare), when ordinarily *akalulu* (little hare) is in the *ka-tu* class.

PHARYNGAL (*Pharyngal*) [*Pharyngal, Rachenlaut*].

Articulated in the pharynx, or with root of tongue and pharynx. This is a phonetic term applied to certain "throat" sounds.

PHILOLOGY (*Philologie*) [*Philologie*].

The study of language and literature. The *New Oxford Dictionary* states: "the study of literature in a wide sense, including grammar, literary criticism and interpretation, the relation of literature and written records to history, etc." Also referring to the more modern use of the term: "the study of the structure and development of language; the science of language; linguistics."

Marouzeau, following the usual French connotation of the term, makes the following distinction: "The word is ordinarily applied to the culture of letters in general, but more particularly designates the study of written documents and of the form of language, which they present to us, and yet more especially the study of texts and of their transmission, to the exclusion of the study of the language, which is reserved to linguistics." G. Millardet, in an article in the *Annales de l'Université de Paris* (January 1934) refers succinctly to the

French definition of the term, when he writes: "La Philologie, l'art d'éditer les textes."

The term can hardly yet be used in Bantu with this narrow connotation; and we are justified in using **comparative philology** as a term for comparative grammar or linguistics* in its widest sense.

PHONATION (*Phonation*) [*Stimmbildung, Lautbildung*].

The production of phones by the action of the organs of speech.

PHONE (*Phonème*) [*Laut, Sprechlaut*].

A speech element; a single elemental sound* in speech.

PHONEME (*Phonème*) [*Phonem*].

"A family of sounds in a given language, consisting of an important sound of the language together with other related sounds, which take its place in particular sound-sequences" (Daniel Jones).

It must be noted that in French the term "phonème" is commonly used equivalent to that of phone* or phone element.

In Zulu *e* and *ε* (also *o* and *ɔ*) belong to the same phoneme of mid-front vowel (mid-back vowel) since the quality of a succeeding vowel determines which variant will appear. In orthography, therefore, only one symbol in each case *e* (*o*) is required. Similarly in Ila (and other Central Bantu languages) *s* and *z* when succeeded by *i* or the semi-vowel *y*, give place to *f* and *ʒ*. As *f* and *ʒ* occur in no other places than before *i* and *y*, and as *s* and *z* never occur in such position, it is clear that *s* and *f* belong to one phoneme, of which *s* is the principal member; and similarly that *z* and *ʒ* belong to one phoneme, of which *z* is the principal member. In a practical orthography therefore, the *s* and *z* symbols only are required, *si*, *sy* (*zi*, *zy*) being read as phonetic *fi*, *fj* (*ʒi*, *ʒj*) respectively. The theory of phonemes is therefore of vital importance in orthography decisions.

PHONETIC, PHONETICAL (*Phonétique*) [*Phonetisch*].

(1) Pertaining to speech-sounds, as for instance when referring to the **phonetical structure** of a language.

(2) According to a system representing speech-sounds in

symbol. "A phonetic alphabet is one in which each phoneme of a language has one letter and one only, so that all words distinguished in pronunciation shall be distinguished also in writing. It should be remembered, however, that a phonetic alphabet does not teach a correct pronunciation, but merely shows what sequences of sounds occur in a given language. It should also be remembered that when a phonetic alphabet is being considered for more than one language, the same symbols may be used to represent sounds in the different languages which do not exactly correspond to each other, since it would be impossible to have separate letters for all the varieties of sounds occurring in a number of languages" (Westermann and Ward).

PHONETICS (*Phonétique*) [*Phonetik*].

The science of speech-sounds in its widest aspect, which may be said to cover such subsidiary studies as tonetics*, dynamics* and duretics*. In the narrower sense, phonetics may be treated in several different ways:

(i) **Experimental phonetics**, in which speech-sounds are charted, recorded and examined by means of scientific instruments, in order to investigate their physiological and physical features.

(ii) **Historical phonetics**, in which the evolution and morphology of speech-sounds is studied.

(iii) **Descriptive phonetics**, in which the formation and interrelation of the speech-sounds of any one language are described. This naturally uses the results of experimental phonetics.

(iv) **Comparative* phonetics**, in which the phonetic phenomena of a group of languages are studied with a view to ascertaining their inter-relation, processes of sound-shifting* and comparative significance.

(v) **Grammatical phonetics**, in which the incidence of phonetic changes upon grammatical forms is studied. This includes in Bantu such subjects of study as nasalization*, palatalization*, labialization*, velarization*, vocalization*, assimilation*, dissimilation*, etc.

PHONOLOGY (*Phonologie*) [*Phonologie, Lautlehre*].

That part of linguistics which treats of phonetic phenomena

from the point of view of their functions in the language (*Cercle linguistique de Prague*).

PHRASE (*Locution*) [*Ausdruck*].

That part of a sentence, consisting of a group of words, equivalent to one of the parts of speech, but not having a finite predicate of its own, differing in this from a clause*.

Bantu languages differ from one another in the range of phrases possible. In Zulu they are practically confined to **substantival phrases** and **possessive phrases**, the former containing verb infinitives, e.g. *ngifuna* [*ukudla inyama yemvu*], I want [to eat mutton]; *siboné umuntu* [*wenkosi yakwaZulu*], we saw a servant [of the Zulu king]. All extensions of adjectives in Zulu will have to be treated as relative clauses, e.g. *siboné umuntu* [*omkhulu kunawe*], we saw a person [bigger than you], lit. [who is bigger than you], relative copulative. It does not follow, however, that this is the case in all Bantu languages.

PHRASEOLOGY (*Phraséologie*) [*Ausdrucksweise*].

Manner of expression, diction.

PITCH (*Ton*) [*Tonhöhe*].

The acuteness or gravity of sound, depending upon the rate of vibration producing it. Musical pitch is descriptive of tone* in speech.

PLACE (*Lieu*) [*Ort*].

Location, situation (as contrasted with time). Bantu has **adverbs of place** (see locative*) and **clauses of place** (*propositions de lieu*) [*Lokalsätze*], e.g. in Zulu: *Amakamelo angahamba emazweni anesihlabathi* [*lapha ezinye izilwane ezihwalayo zingeyo khona*], Camels can travel in sandy countries [where other beasts of burden cannot go].

PLAIN (*Simple*) [*Einfach*].

Simple, not intricate. The term **plain consonant** is used as a subdivision of consonants in Nguni, to distinguish them from the clicks, which have dual points of articulation, and in Shona from the velarized consonants.

PLOSIVE (*Plosive*) [*Plosiv*].

A stop consonant, one in which the current of air is obstructed, before being released suddenly. In Bantu, since there are both implosive* and explosive* varieties, it is important to use the latter term for what are commonly called "plosives," e.g. *p, t, k, b*, etc. The term plosive should only be retained with a wide significance covering both varieties.

PLUPERFECT (*Plus-que-parfait*) [*Plusquamperfektum*].

It is not correct to use this term for a tense in Bantu, owing to the entirely different type of tense agreement or concordance. The term pluperfect is applied to a tense expressing an action or event as completed at or before a given past time, as "I had heard," Latin, *audiveram*. The term has sometimes wrongly been applied to remote past tenses, especially if of stative verbs with perfect stem.

PLURAL (*Pluriel*) [*Plural, Mehrzahl*].

Designating more than one, particularly pertaining to the form of a word in virtue of which it denotes more than one. In Bantu, plurals are generally indicated by a change of class*, though sometimes singulars and plurals may have the same form in the noun, concords only differing.

A **quantitative* plural**, indicative of a great number, is sometimes expressed by the use of class 6, *ma-*, in certain languages, e.g. Sotho: *nku* (sheep), pl. *linku*, quantitative pl. *manku* (a herd of sheep).

The "plural of excellence," "plural of respect," or **honorific* plural** is widely used in Central Bantu in respectful speech.

PLURALIA TANTUM.

A term applied to words found in plural form only, such as certain words in the *ma-* class in Bantu, e.g. Zulu: *amafutha* (fat), *amakhaza* (cold); *amanzi* (water); *amathe* (spittle). Many of these words are indicative of liquids. Cf. with these such a word in English as "news."

POETRY (*Poesie*) [*Poesie, Dichtung*].

Verse; the embodiment in rhythmic language, usually metrical, of imaginative, emotional and beautiful thought. In Bantu, apart from Swahili, rhyme in poetry is practically unknown, rhythm alone determining its quality.

POETICAL (*Poétique*) [*Poetisch*].

Resembling poetry, rhythmical and imaginative, as in the term **poetical expression**. For **poetical licence**, see licence*.

POLARITY, LAW OF (*Loi de polarité*) [*Polaritätsgesetz*].

A term borrowed by Meinhof from physical science, referring to the well-known law in electricity and magnetism that like magnets repel, while unlike magnets attract each other. Meinhof applied the phrase **law of polarity** to the occurrence in certain Hamitic languages of masculine nouns being feminine in the plural. Similar occurrences of anomalous plurals are found in Hebrew and Arabic. This may have a certain bearing upon the original partitioning of some of the Bantu noun classes. A concise discussion of the subject is given in Werner's *The Language Families of Africa*, pp. 110 et seq.

POLYSYLLABIC (*Polysyllabique*) [*Vielsilbig, Mehrsilbig*].

Composed of many syllables. Though generally the term applies to more syllables than three, it is sometimes convenient in Bantu to include three-syllabled words as polysyllabic; this is particularly so in the case of verb stems, when one might state that polysyllabic verb stems (i.e. those with more syllables than two) are derivatives and not primitive forms.

POLYSYLLABLE (*Polysyllabe*) [*Polysyllabum*].

A word composed of many syllables, generally more than three.

POSITION (*Position*) [*Stellung*].

A place, posture or disposition; a term used in phonetics with reference to the organs of speech.

(1) The **position of the organs of speech**, or **position of articulation*** indicates the distinctive arrangement of the organs of speech for the production of a particular speech-sound. Position is indicated by such terms as bilabial*, denti-labial*, alveolar*, dental*, palatal*, velar*, glottal*, etc., when dealing with consonantal sounds.

(2) The **tongue-position** refers to the position assumed by the vital parts of the tongue in reference to some other organ of speech, such as the lips, teeth, palate region, etc., whether in reference to vowel or to consonantal sounds.

POSITIVE (*Positif*) [*Positiv*].

Expressing reality or confirmation; affirmative*; opposite to negative*. The **principal positive conjugation*** is the main conjugation of Bantu verbs, expressing a union between the subject and the predicate, as opposed to the negative conjugation, which expresses a separation or variance between subject and predicate.

POSSESSEE (*Possédé*) [*Besitzung*].

The thing or person possessed. In Bantu, to each possessive* are two parts, the first the concord agreeing with the possessee, and the second the stem or root agreeing with or indicating the possessor. In the Xhosa *umntu wam* (my servant), the concord *wa-* agrees with *umntu* the possessee.

POSSESSIVE (*Possessif*) [*Possessiv*].

A word which qualifies a substantive and is brought into concordial agreement therewith by the possessive concord.

In Bantu each possessive is composed of two parts, (i) the concord (based on the formative *-a-*) agreeing with the possessee*, and (ii) the stem or root agreeing with the possessor* or directly indicating the possessor. In each Bantu language there are **possessive stems** (of pronominal type) indicating the possessor, in 1st, 2nd and 3rd person forms, the last usually with variants for each noun class. The possessive stems in Zulu are:

1st pers. sing. *-mi* (my), pl. *-ithu* (our)

2nd pers. sing. *-kho* (thy), pl. *-inu* (your);

3rd pers. cl. 1s. *-khe* (his, her), pl. *-bo* (their), and so on for the other classes. Thus such forms as *kwakhe*, *wabo*, *zethu*, *layo*, etc. are built up.

In addition, possessives may have nouns or adverbs as basis for the possessor, e.g. *wabantu* (of the people), *kwezinkomo* (of the cattle), *umuntu wakhona* (a person belonging to the place).

The **possessive pronoun** is a pronoun formed from a possessive. In languages having no initial vowel of the noun prefix, this is identical with the possessive, e.g. Sotho, *oa morena* (of the chief) may be used as qualificative or as substantive without change; but in languages employing initial vowels, e.g. Lamba, Zulu, to form a pronoun from a possessive an

initial vowel is preplaced. In Lamba this is a primary vowel, *a, i* or *u*, e.g. *wanji* > *wwanji* (mine), *fyēsu* > *ifyēsu* (ours); in Zulu it is a secondary vowel, *a, e* or *o*, e.g. *wami* > *owami* (mine), *zethu* > *ezethu* (ours).

POSSESSOR (*Possesseur*) [*Besitzer*].

The person or thing which possesses. In Bantu the word indicating the possessor (with the concord agreeing with the possessee) follows the word indicating the possessee. This qualifying word indicating the possessor is called the possessive,* one of the four types of Bantu qualificatives.

POST-ALVEOLAR (*Postalvéolaire*) [*Postalveolare*].

Articulated by tongue-tip against that part of the hard palate adjoining the alveolus; an extremely retarded type of alveolar* consonant, which in the case of individuals or of dialects may take the place of a retroflex* consonant. This occurs, according to Lestrade, in certain Northern Sotho dialects, and with some Venda speakers under the influence of Tonga. No differentiating diacritic or special symbol has hitherto been used.

POTENTIAL (*Potentiel*) [*Potential*].

Expressive of ability.

The **potential mood**, as used in some Bantu languages, is akin in form to the conditional* mood in others, having as its auxiliary *-nga-* (Sotho *-ka-*). The fact of this kinship is emphasized when it is seen that Zulu employs the potential mood in certain types of conditional construction. Examples of the potential: Zulu, *singahamba* (we can travel); Sotho, *re ka tseba* (we can know, we may know).

POTENTIALITY (*Potentialité*) [*Potentialität*].

Latent capacity or tendency. In dealing with rules governing the concords to be used for a plurality of subjects or objects, it is necessary to note the potentialities of the nouns; for instance in Shona, *ruvoko* (arm) and *danga* (cattle-kraal) are of like plural potentiality, for each has the plural in *ma-*, and would if used together, as compound subject or object, take concords from that class 8. Similarly in Zulu *uthi* (stick) and *into* (thing), though themselves belonging to different classes (*lu-* and *in-*), have like plural potentiality, viz. *izinti*

and *izinto*. It must also be observed that at times words belonging to the same class in the singular may have different plural potentiality, e.g. in Zulu: *indoda* > *amadoda*, but *insizwa* > *izinsizwa*; or in Shona, *ruvoko* > *mavoko*, but *rukova* > *hova* (*dzi*-class).

PRAISES (*Louanges*) [*Loblied*].

Poetical declamations in honour of chiefs, heroes, etc. The *praises of the chiefs* among the Nguni tribes are widely known as *izibongo**. The corresponding form in Sotho is *lithoko*.

PRÉCIS (*Précis*) [*Gedrängte Darstellung*].

A concise summary.

PREDICATE (*Prédicatif*) [*Prädikat*].

The word or words in a sentence which express that which is said of the person or thing denoted by the subject. In English "the predicate is a finite verb, alone or with an object or objects, adverbial adjuncts or a complement" (Webster).

In Bantu, however, a predicate may be formed without any verb at all, in which case it is a copulative*.

PREDICATION (*Assertion*) [*Behauptung*].

That which is predicated or asserted of something.

PREDICATIVE (*Prédicatif*) [*Prädikativ*].

A word which signifies an action connected with a substantive, or the state in which a substantive is. Predicative is used as the inclusive term for such parts of speech as are essential to the formation of a predicate*. There are two in Bantu, the verb* and the copulative*.

A **predicative sentence**, in contrast to an interjectional* sentence, is one which has or implies a subject.

The **predicative use** of words designates words used as copulatives, in contradistinction to the attributive* use of words as qualificatives.

PREFACE (*Préface, Avant-propos*) [*Vorwort*].

Something written as preliminary or introductory to a book; an introduction.

PREFIX (*Préfixe*) [*Präfix*].

"Attached in front"; an affix* attached to the beginning of a word or stem.

In Bantu one of the outstanding features is the division of the nouns into classes according to their prefixes. The whole sentence structure is dependent upon the principle of prefixal concords* bringing pronouns, qualificatives and verbs into relationship with the subject, by concordial agreement with the noun prefix thereof. The term prefix (see classification*) is used for the front affix employed in the formation of nouns and adverbs, while concord is used for that employed with other parts of speech to show their relationship with the noun.

PREFIXIAL.

Pertaining to a prefix.

Prefixal formative is a formative element which may be attached to the front of a stem or root.

PREFORMATIVE.

Something formed beforehand. This term, as also incipient, was used by Grout instead of prefix*, which is now the accepted term.

PREPALATAL (*Prépalatal*) [*Präpalatal*].

Articulated by tongue-centre against the junction of the alveolus and hard palate, a more forward position on the palate being affected than for true palatals*.

Prepalatal consonants occur in many Bantu languages, Zulu, for instance, using the **prepalatal nasal** (*n*), a **prepalatal fricative** (*f*) and **prepalatal affricates** (*tʃ*, *dʒ*). No Bantu language is known to use both palatal and prepalatal consonants with significant difference.

PREPALATALIZATION.

This term has been used in Zulu phonetics in place of palatalization* on account of the prepalatal pronunciation of the Zulu sounds. It is, however, unnecessary to make this distinction.

PREPOSITION (*Préposition*) [*Präposition, Vorwort*].

Nesfield describes a preposition as a *word* expressing some

relation between two persons or things. Bradley says: "Prepositions are indeclinable *words* which, besides other uses, are placed before substantives and pronouns to define their relation to other words." Webster says: "A *word* generally having a fundamental meaning of position, direction, time, means, or other abstract relation, used to connect a noun or a pronoun (which it usually precedes) in an adjectival or adverbial sense, with some other word."

In Bantu, however, as Meinhof points out, there are, strictly speaking, no prepositions. What most writers commonly call prepositions are not "words" (note the definitions above), but prefixal formatives of one kind or another. For instance, *wa-*, *za-*, *ba-*, etc. (equivalent to "of") are possessive concords; *pa-*, *ku-*, *mu-*, *e-* are locative prefixes (either forming locative class nouns or adverbs); *na-* is the conjunctive or instrumental formative; similarly *nga-*, *ka-*, *njenga-*, etc. are adverbial formatives; while such forms as *ni-*, *si-*, *ndi-*, *ke-*, etc. are copulative formatives.

PREPOSITIONAL (*Prépositionnel*) [*Präpositional*].

Serving the purpose of a preposition; a term used by some grammarians for the applied* form of the verb, as the latter takes the place of such English prepositions as "for," "towards," "on behalf of," etc.

PREPREFIX (*Prépréfixe*) [*Präpräfix*].

A prefix attached to a noun already having a prefix.

The locative prefixes, *pa-*, *ku-* and *mu-*, when used to form locative nouns are preprefixes. They are never prefixed to the stems of nouns, but to complete nouns (shorn of their initial vowel), e.g. in Lamba: *ɸamutwi*, the top of the head < (*u*)*mutwi*, head; *ɸesilya*, on the other side < *pa-* + *isilya*. Similarly in Zulu, *ɸhezulu* (above) is *ɸa-* + *izulu*; and in Ila, *ansi* (down) is *a-* + (*i*)*nsi*. This principle is carried further in Lamba to other classes. In diminutive formations, the prefix *aka-* (pl. *utu-*) may be substituted for the existing prefix, e.g. *iciv̄esi* (knife) > *akav̄esi* (small knife); but when used as a preprefix, the short *ka-* (pl. *tu-*) is employed, e.g. *umuntu* (person) > *kamuntu*. In many cases both methods are possible, either by prefix (substituted) or by preprefix (super-added), e.g. *umutwi* (head) > *akatwi* or *kamutwi*. The preprefix is always devoid of any initial vowel.

Preprefixes are quite a feature of Shona, where more than one may be superadded. For instance the stem *-pere* is in the *ri*-class *bere* (hyena), which becomes *zibere* and *muzibere*, each giving additional augmentation.

It must be observed that preprefixes are never used with qualificatives; adjectives, for instance, may only have one "prefix," the concord agreeing with the noun prefix or preprefix.

Some writers use this term for the initial* vowel of the noun prefix. In view of the above it is better not to use the term in that way.

PRESENT (*Présent*) [*Präsens*].

Acting now; being in existence at this time. The **present tenses** of the verb denote time that now is, that the action is going on now.

PRÉTERITE (*Prétérit*) [*Präteritum*].

A term used more particularly by French writers to indicate a past tense, without reference in any way to manner*. Moreira uses the term in connection with Sena. Past*, however, is a preferable term in Bantu.

PRIMARY (*Primaire*) [*Primär*].

First in order of time or development. For "primary vowels" [*Grundvokale*] in Bantu see basic*.

PRIMITIVE (*Primitif*) [*Ursprünglich*].

Original, radical, not derived.

A **primitive root** or **primitive stem** is one of which no simpler form can be ascertained.

PRINCIPAL (*Principal*) [*Haupt-*].

Highest in rank, authority or importance. For "principal predicate" and "principal clause" it is better consistently to use the term main*, "main predicate," "main clause."

The **principal subject*** in Bantu is the former of two appositional subjects, and commands the concordial agreements, e.g. in Zulu: *inkosi uMpande ifile*, but *uMpande inkosi ufile*.

The **principal object*** is that one of two objects following a verb which may be represented by its concord with the verb. The second object in such a case is called the subsidiary* object.

In most Bantu languages there are certain verbs (such as "give," "tell," etc.) which may take two objects, e.g. in Zulu: *wabapha abafana imali* (he gave the boys money), *bamshaya umnumzana isihlathi* (they struck the headman (on) the cheek). Further, causative and applied forms of transitive verbs may take two objects; in this case the object of the causation or application is the principal object, the object of the original simple stem becoming subsidiary, e.g. in Lamba: *ndukumulembela tata iykalata* (I am writing-for my father a letter), *wakaiwenesya imfumu ubwato bwawo* (they will show the chief their canoe, lit. cause him to see).

PRIORITY (*Priorité*) [*Priorität, Vorrang*].

The quality or right of precedence over something.

In word-order of qualificatives, possessives always normally precede adjectives, and are said to have **priority of sequence**.

In some Bantu languages there is a **priority of derivatives**, by which the different verbal derivatives take up a certain order of importance, in which order the passive comes last. In Lamba the order of priority for the main derivatives is as follows:—

- I. Simple stem.
- II. Neuter, extensive, reversive, stative, contactive, associative.
- III. Reciprocal.
- IV. Causative.
- V. Intensive, perfective.
- VI. Applied.
- VII. Passive.

Following this order, one may make a passive of any of Nos. I–VI but not *vice versa*. An applied may be made of Nos. I–V but not *vice versa*, while the reverse takes place in respect of No. VII. An intensive or perfective may be made of Nos. I–IV but not *vice versa*, while the reverse takes place with respect to Nos. VI and VII; and so on through the whole series, with of course obvious exceptions in the case of combinations of which sense will not permit.

PROCESS (*Procès*) [*Vorgang*].

A series of operations leading to some result, as in a **grammatical process**.

PROCLITIC (*Proclitique*) [*Proklitisch*].

Forward-leaning. "The term is used in Greek of certain 'words' that coalesce in speech with the following word, to the extent of not having like other words a written accent of their own. Applied in English to words like *a* or *an*, *the* and prepositions normally placed, i.e. before their nouns" (Fowler).

Bishop uses the term "proclitic *-a-*" in Ronga incorrectly, for the initial* vowel of the noun prefix.

The term in Bantu seems correct in connection with the conjunctive* formative *na-*, which was probably a separate word, and in some languages may still be so.

PROGRESSIVE (*Progressif*) [*Progressiv*].

Pertaining to a moving forward of the action.

Progressive assimilation* indicates the effect of one sound upon a succeeding sound.

The **progressive implication*** is that subdivision of certain moods in Bantu which implies that the action or state indicated by the verb has been going on previously; e.g. Zulu, *ngisabona* (I still see), *angisaboni* (I no longer see); Lamba, *wacilele* (they are still asleep). Kropf and Godfrey in Xhosa incorrectly use the term "progressive form" for a form of the verb made by suffixing *-zela* and indicating "keeping on," a type of continuous action.

PRONOMINAL (*Pronominal*) [*Pronominal*].

Pertaining to, of the nature of, a pronoun. There are **pronominal concords** or **pronominal prefixes** evident for instance in the formation of the enumerative* pronouns. Pronominal forms of qualificatives, particularly of possessives, occur in certain Bantu languages.

PRONOUN (*Pronom*) [*Pronomen*].

A word which signifies anything concrete or abstract without being its name.

In Bantu there has been much confusion over the pronoun, and it is necessary to sift out the various terms which are being used in connection therewith:

(i) There are only four main types of pronouns in Bantu, viz. the **absolute* pronoun**, the **demonstrative* pronouns**, the **enumerative* pronouns**, and the **qualificative* pronouns**.

(ii) As a subdivision of the last-named we may have **adjectival* pronouns**, **relative* pronouns**, **numeral* pronouns** and **possessive* pronouns**.

(iii) To use the term "relative pronoun" in connection with relative clause construction is incorrect. Bantu may use demonstratives or else relative concords.

(iv) Instead of "personal pronoun" or "substantive pronoun" use **absolute* pronoun**.

(v) Various other terms are used incorrectly: the "connective pronoun" is a concord*; the "reflexive pronoun" is an affix*; "subjective and objective pronouns" are concords; "interrogative pronouns" do not exist as such; and "indefinite pronoun" is an unnecessary term.

PRONUNCIATION (*Prononciation*) [*Aussprache*].

The act or mode of uttering articulately sounds, words or sentences.

PROPER (*Propre*) [*Eigen-*].

Used grammatically in **proper name** (*Nom propre*) [*Eigenname*], or **proper noun**, a name distinguishing an individual from others of the same class. In Bantu certain terms of relationship, such as "father" and "mother" are considered akin to proper names. Proper names are typically found in class 1a.

PROPOSITION (*Proposition*) [*Satz*].

A statement set forth. Though used distinctively by some, e.g. Grout, this term, except in French context, is really unnecessary in addition to those of clause* and sentence*, which we are able to use in grammar.

PROSE (*Prose*) [*Prosa*].

Ordinary language, as used in speech and writing. The term is used in opposition to poetry*.

PROSODY (*Prosodie*) [*Prosodie*].

"That part of grammar treating of the quantity of syllables of accent and of the laws of versification or metrical composition" (Webster).

Prosody has been as yet little studied in connection with Bantu, with the exception of Swahili.

PROTO-BANTU.

Primary or original Bantu; a term sometimes used for Ur-Bantu*.

PROVERB (*Proverbe*) [*Sprichwort*].

A short pithy sentence expressing a truth ascertained by experience or observation. The term is included in the wider term aphorism*.

PUNCTATIVE.

Denoting definite and pointed action. The term is used by Kropf and Godfrey in Xhosa to indicate a derivative formed from certain ideophones by suffixing *-tha*. The term seems unnecessary.

PUNCTUATION (*Ponctuation*) [*Zeichensetzung, Interpunktion*].

A separation of written matter into sentences, clauses, etc., by means of period marks. It is well to distinguish clearly between those marks which indicate varying lengths of pause, and those which serve to convey emotion. Regarding the former it is probable that Bantu requires only the full-stop (.) to mark the end of a concept-group, and the comma (,) to mark the shorter pause at the end of a sense-group. There is no call in Bantu for the use of the semi-colon. The colon (:) may prove useful in introducing quoted speech, though in this it is not a real period mark, and indicates the same length of pause as the comma. The interrogation mark (?) and the exclamation mark (!) are both emotional marks, and not truly marks of punctuation. Brackets and dashes may prove of value in certain parenthetic speech, though this is extremely rare in Bantu. The subject of punctuation in Bantu has not been given serious attention yet.

PURE (*Pur*) [*Rein*].

Simple, unmixed.

A **pure vowel**, as opposed to a diphthong*, is one in which the organs of speech maintain one and the same position throughout the whole enunciation. Bantu vowels are typically pure.

A **pure language**, as opposed to a mixed* language, is one free, to a high degree, of outside or foreign influences. The term, naturally, can only be a relative one, for no language has been without original or subsequent admixture. Some Bantu languages, however, have a long history of purity.

PURPOSE (*But*) [*Absicht*].

Intention, design.

Clauses of purpose are sometimes called final* clauses; they are descriptive, and are introduced by some conjunction equivalent to "so that," "in order that," e.g. Lamba, *ati*; Shona, *kuti*; Zulu, *ukuba, ukuze, ukuthi*. Bantu languages also have particular constructions to express **unfulfilled purpose**.

QUADRISYLLABIC (*Quadrissyllabique*) [*Viersilbig*].

Composed of four syllables.

QUALIFICATIVE (*Qualificatif*) [*Bestimmend*].

(1) A word which qualifies a substantive. In Bantu this term indicates the second main division of the parts of speech. There are four qualificatives, adjective*, relative*, numeral* and possessive*, differentiated one from the other by the type of concord they assume. Zulu provides good examples of the four types of qualificatives. In classes 1 and 2 they appear as follows: Adjectival concord: *om-, aba-* e.g. *omkhulu* (big). Relative concord: *o-, aba-* e.g. *obomvu* (red). Numeral concord: *mu-, ba-* e.g. *muphi* (which?). Possessive concord: *wa-, ba-* e.g. *wakhe* (his). All relative construction in Zulu comes under the second category.

Qualificative pronouns are qualificatives used substantively, in the first three cases without change of form; with the possessives an initial vowel is assumed when the language has one in the noun prefix.

(2) A term used by Junod in Ronga to indicate the neuter* form of the verb, since it may give the "adjectival" force of *-able, -ible*. This use is not justified.

QUALIFY (*Qualifier*) [*Bestimmen*].

To limit or modify the meaning. There is little to choose between this term and modify*.

QUALITY (*Qualité*) [*Eigenschaft, Qualität*].

The essential character or property. The term is used particularly in connection with **vowel quality**. The characteristic qualities of vowels depend on the shape of the open passage above the larynx; **high quality** vowels have a high raised tongue; **low quality** vowels a depressed tongue.

QUANTITATIVE (*Quantitatif*) [*Quantitativ*].

Pertaining to quantity.

(1) The **quantitative plural***, indicative of a great number or mass of individuals, is formed by the prefix *ma-* of class 6 in a number of Bantu languages, e.g. Lamba: *imfuwū imo* (one hippo), *imfuwū siwili* (two hippos); but *amafuwū mpangana mpangana* (countless hippos); Sotho: *nku* (sheep), plur. *lnku*, quant. plur. *manku*.

(2) Bentley in Kongo classifies as "quantitative adjectives" those "which qualify nouns, not by ascribing to them a quality, but regarding them as masses or individuals, or parts taken from such masses." This is a non-Bantu classification, and should be avoided.

(3) Ranger in Nsenga writes of a "quantitative enclitic": "The enclitic *-ko* as a suffix appended to nouns, verbs, adjectives, prepositions, and—in one case—an interjection, furthermore exercises a quantitative effect on the word to which it is attached, and signifies some, a little, a portion of (i.e. not all). Where a locative force is strong in a sentence, the *-ko* suffix may appear as *-mo* or *-po*, e.g. *nipekoni fwaka*, give me some tobacco; *eulako*, he took some." The whole force of this enclitic is purely locative and indicates "from it," e.g. *eulako*, he took from it, i.e. not it (all of it) itself. It is quite wrong to call this a quantitative enclitic.

QUANTITY (*Quantité*) [*Quantität, Dauer*].

Amount or portion, bulk, extent, number.

(1) The use of this term grammatically in such a subdivision as "adverb of quantity" (see Junod in Ronga, and others) is non-Bantu, and should be avoided.

(2) In phonetics the length* of phone or syllable is called quantity.

(3) The same term is applied to the length or brevity of syllables in prosody*.

QUASI-PASSIVE (*Quasi-passif*) [*Quasipassivum*].

Seemingly passive; a term used by some writers for the neuter* form of the verb.

QUESTION (*Question*) [*Frage*].

The process of asking, interrogation, enquiry.

Inversion of word-order never takes place in Bantu to

indicate a question, as it does in English, French, German, etc. Question may be indicated merely by a change of tone, or by adding an interrogative* adverb, such as Sotho and Nguni *na ?*, or by using some other direct interrogative.

"Indirect question" is represented by the direct form in Bantu, e.g. "He asked me whether I would go" is in Zulu, *Wangibuza ukuthi ngizohamba yini ?* or *Wangibuza wathi uzohamba na ?* in Lamba, *Walinjipwisye ati kani mwakuya ?*

For **question mark** see interrogation*.

QUINARY (*Quinaire*) [*Fünfteilig*].

Arranged by fives, using five as the basis.

Typical Bantu languages employ the **quinary system of numeration**, i.e. they have typical Bantu roots for the first five numerals, and then build up on that as a basis, e.g. in Lamba:

- | | |
|-------------------|----------------------------------|
| 1. <i>-mo</i> , | 6. <i>-sanu na-mo</i> (5 + 1), |
| 2. <i>-wili</i> , | 7. <i>-sanu na-wili</i> (5 + 2), |
| 3. <i>-tatu</i> , | 8. <i>-sanu na-tatu</i> (5 + 3), |
| 4. <i>-ne</i> , | 9. <i>-sanu na-ne</i> (5 + 4), |
| 5. <i>-sanu</i> , | 10. <i>ikumi</i> . |

For instance "99" is "tens five-and-four and five-and four."

Many Bantu languages have advanced away from this system towards the decimal system, building up special words for 6-9 (as in Zulu, where 6 = "thumb," 7 = "index finger," 8 = "leaving behind two fingers," 9 = "leaving behind one finger"), or by importing (as Swahili has to a certain extent from Arabic).

QUOTATION MARK (*Guillemet*) [*Anführungszeichen*].

In writing or printing, a mark used to indicate the beginning or end of a quotation. In general English usage two inverted commas [""] are used at the beginning, and two apostrophes ["] at the end, while a quotation within a quotation is generally indicated by single marks ['] and ['].

It is extremely doubtful whether it is wise to use quotation marks in Bantu, where there is practically no distinction in form between oratio recta and oratio obliqua. It is probably preferable to use and confine the colon* punctuation to the introducing of quotations. A justifiable use of quotation marks would be when quoting verbatim from some publication.

RADICAL (*Radical*) [*Wurzelhaft*].

(1) The basic and simplest form, e.g. a consonant unaccompanied by voicing, ejection, aspiration or any other additional phonetic phenomenon, as a **radical explosive** or a **radical click**. For "radical element" of a word see root*.

(2) A term used by Doke in Zulu for the ideophone*. At one time it was considered that all such words were radicals, as numbers of verbs, particularly, are formed from them, e.g. in Zulu: *dazu* > *dazuka*, *dazula*; *bu* > *bula*; or in Lamba: *putu* > *putula*, *putuka*; and so on. It has been ascertained, however, that many of these words (ideophones) are themselves derivatives, e.g. in Lamba: from *kaka* (vb. tie) the reversives are *kakulula* (untie) and *kakuluka* (come untied); with these may be used intensifying derived ideophones, e.g. *ukukakulula kakululu* (to untie quickly), *ukukakuluka kakuluku* (to come seriously undone). For that reason the term radical can no longer be justly employed.

RAREFACTION (*Raréfaction*) [*Verdünnung*].

The state of being rarefied; space of rarefied air, as in the formation of clicks* and implosives*.

REASON (*Raison*) [*Grund*].

Consideration, ground or motive.

Clauses of reason commence in the various Bantu equivalents for the English "because," "for," "since"; e.g. Zulu, *ngokuba*; Lamba, *pakuti*; Shona, *nokuti*; Nyanja, *chifukwa*.

RECENT.

Of late occurrence, referring to what has lately taken place. The term "recent past tense" is used by some writers for the immediate* past.

RECIPROCAL (*Réciproque*) [*Reziprok*].

Done one to the other; expressive of mutual action (lit. back-forward).

(1) In Bantu the reciprocal is one of the derivative forms of the verb, typically formed by the suffix *-ana*, e.g. Zulu, *bona* (see) > *bonana* (see one another). Some writers use the term "mutual" but reciprocal is to be preferred. In Lamba and some other Central Bantu languages, there are two types of

reciprocal: one in *-ana* indicating reciprocity between two individuals or two bodies (e.g. A + B, or AB + CD); the second in *-ansyanya* denoting a reciprocity between many individuals or many bodies (e.g. A + B, B + C, C + A; or ABC + DEF, DEF + GHI, GHI + ABC, etc.); Example: *lekana* (divide into two); *lekansyanya* (divide up integrally into a number of units).

The reciprocal must be distinguished from the associative*, even though, as in Zulu, some stray members of the latter derivative have the simple reciprocal suffix.

(2) **Reciprocal assimilation*** indicates the effect of two sounds one upon the other.

REDUPLICATION (*Réduplication*) [*Reduplikation*].

A doubling or repetition, as in the **reduplication of the stem** of a verb to form (a) the diminutive* form (as in Zulu, e.g. *hamba-hamba*, travel a little), or (b) the frequentative* form (as in Lamba, e.g. *fwaila-fwaila*, search and search for).

The **reduplication of ideophones*** is common, especially with dissyllabic ideophones, e.g. in Zulu, *baku baku* (of being blown by the wind). In Lamba reduplicated dissyllabic ideophones are used with extensive forms of their derived verbs, e.g. *putuka putu* (snap), but *putāka putu putu* (snap to shreds).

Nouns are often formed by a system of reduplication, e.g. in Zulu to indicate multiplicity, *izintaba* (hills) > *izintabantaba* (many hills).

REDUPLICATIVE (*Réduplicatif*) [*Reduplizierend*].

Pertaining to reduplication.

The **reduplicative form** of the verb in Lamba, giving a definite colouring to the meaning, is noticed principally in words whose roots end in a nasal consonant or a nasal compound, when the first syllable and the nasal consonant following are repeated, e.g. *enda* (travel) > *enenda* (hunt); *centa* (look) > *cententa* (look carefully for something); *fyonta* (suck) > *fyomfyonta* (suck repeatedly).

REFERENCE (*Rapport*) [*Beziehung*].

Mental connection or allusion. Substantives may belong to different noun classes in a Bantu language, but if they all

indicate persons, or all animals, or all abstract ideas, etc., they may be said to be of **like reference**. On the other hand substantives may be of **unlike reference**. This is of importance sometimes in choosing a concord in agreement with a plurality of subjects or objects. For instance in Zulu the (plural) concord of class 2 (*ba-*) may be used to represent a number of subjects if all are persons, e.g. *umfana*, boy (class 1), *intombi*, girl (class 9), *isalukazi*, old woman (class 7), *ixhegu*, old man (class 5); for they are of like reference. In the same way class 10 concord may represent animals.

REFLECTIVE.

A term sometimes used instead of the more usual reflexive.*

REFLEXIVE (*Réfléchi*) [*Reflexiv*].

Bent back; denoting an action that is directed back on the agent or subject.

Reflexive action is denoted in Bantu by means of the **reflexive affix**, a formative which is used grammatically in the same way as an objectival* concord. This formative, appearing in several shapes, the most frequent being from the Ur-Bantu *yi* and *li*, is used immediately before transitive verb stems to give them reflexive force. In Xhosa it is *zi-*, in Swahili *ji-*, in Kongo *vi-*, in Herero *ri-*, etc. Examples: Lamba, *ukulipaya* (to kill oneself, to commit suicide); Zulu, *ukuzibulala* (to commit suicide), *ukuzidla* (to be proud, lit. to eat oneself). The reflexive formative is immutable for all persons and classes. It is incorrect to call it a "reflexive pronoun." Some writers use the term "reflective."

REGRESSIVE (*Régressif*) [*Regressiv*].

Pertaining to a moving backward of the action. **Regressive assimilation*** indicates the effect of one sound upon a preceding sound.

REGULAR (*Régulier*) [*Regelmässig*].

Conforming to some established rule, law or principle. The opposite of irregular*.

RELATION, RELATIONSHIP (*Relation*) [*Verhältnis*].

State of being connected. In the classification of relative construction, the following terminology is pertinent: **direct**

relationship, indirect relationship, subjectival relationship, objectival relationship, possessive relationship, adverbial relationship, agentive relationship, instrumental relationship, locative relationship, etc.

RELATIONSHIP (*Parenté*) [*Verwandschaft*].

Kinship, connection by blood or alliance.

Relationship terms are those used in Bantu to indicate kinship connection, principally of the classificatory type. Many such terms are found in the Bantu class 1a.

RELATIVE (*Relatif*) [*Relativ*].

(1) Arising from relation; comparative, the opposite to absolute*.

(2) The term is used by some writers for the more generally accepted applied* form of the verb.

(3) The term "relative mood" or "relative form of the indicative" is used by Jacottet in Sotho for his "dependent indicative" with suffix *-ng*, when used to form the relative construction.

(4) **Relative construction**: This broad general term is used in Bantu, as in other grammar, for a type of qualificative clauses referring to an antecedent, such clauses as begin in "who," "whom," "which," etc. in English. In certain Bantu languages, as in the Nguni cluster, all such clauses are introduced by a **relative concord**, wrongly called by some writers the "relative pronoun." In certain other Bantu languages the relative concord is only used in relative construction of direct* relationship, other constructions being used in indirect* relationship, such as the demonstrative pronoun in Manyika or the possessive concord in Shona. Despite these variations it is convenient to retain the terms "relative construction," "relative clause," etc. throughout. In most Bantu languages the participial* mood is employed in relative clauses. In certain Central Bantu languages a special conjugation, the **relative conjugation***, is employed. In Nguni, in certain relative constructions, a participial suffix *-yo* (or *-kho*) is added, e.g. *umuntu ohambayo* (the person who travels).

(5) The relative, as a part of speech, is found in a number of Bantu languages, particularly Nguni. Certain roots and nominal stems are found to assume relative concords to bring

them into qualificative* relationship with an antecedent, e.g. in Zulu such stems as *-ze* (naked), *-bomvu* (red), *-makhaza* (cold) give *umuntu oze* (naked person), *inkosi ebomvu* (a red chief), *izingubo ezimakhaza* (cold blankets). The concords used with these stems are the relative concords, differing significantly from the adjectival concords. Thus the relative may be defined as "a word which qualifies a substantive and is introduced by a relative concord." Under this part of speech will naturally fall relative clause construction.

(6) **Relative pronouns** are relatives used substantivally. This may be done with no formal modifications in Bantu, e.g. the substantival use as subject or object of a sentence of such a word as *abamnyama* (the black ones) in Zulu, *-mnyama* being a relative stem used to qualify in such a phrase as *abantu abamnyama* (the black people).

It is wrong to use the term "relative pronoun" for relative concord, as is so commonly done.

REMOTE (*Eloigné*) [*Mittelbar*].

At a relative distance in time or space. The term is used of verb tenses, whether past or future, which may represent actions which have taken place at relatively distant time, or will take place in the relatively distant future. The tenses are called the *remote past tense* and the *remote future tense*. For more details see under *immediate**.

REPETITIVE (*Répétitif*) [*Repetitiv*].

Indicative of repeating or doing over again. This is a useful term used by Smith in Ila for the derivative form of the verb indicated in Central Bantu (Ila, Bemba, Lamba, etc.) by the same suffixes as the reversive, viz. *-ulula*, etc., and conveying the idea of going over again a thing already done; as for example in Lamba: *wyala* (sow) > *wyalulula* (resow); in Ila: *ula* (trade) > *ululula* (retrade), *beza* (carve) > *bezulula* (recarve).

REPORTED (*Discours indirect*) [*Indirekte Rede*].

Related, recounted, narrated. For **reported speech** see *oratio**.

REPRESENTATIVE (*Représentatif*) [*Repräsentativ*].

Representing, standing in the place of. The term "repre-

sentative particle" is used by Hetherwick in Nyanja for the subjectival* concord.

REQUESTIVE.

Indicating request. Lammond in Bemba uses the phrase "requestive form of the imperative" for the subjunctive used as a mild imperative, e.g. *mulete* (please bring). The term seems unnecessary.

RESPECT.

Esteem, deferential regard. The term "plural of respect" is used synonymously for "plural of excellence" or honorific* plural. The last is to be preferred.

RESPECTFUL (*Respectueux*) [*Höflichkeits-*].

Characterized by esteem, honour or veneration. In Bantu **respectful speech** is necessary in the observance of *etiquette**. In Central Bantu the "respectful plural" is employed; see *honorific* plural*.

REST (*Repos*) [*Ruhe*].

Station, freedom from movement; the opposite of *motion**. The locative idea of **rest at**, **rest on**, is conveyed in Central Bantu by the use of the locative prefixes *pa-* (if near at hand) and *ku-* (if at a distance from the speaker).

RESULT (*Résultat, Conséquence*) [*Folge, Resultat*].

That which is effected by some action; consequence.

(1) Certain nouns formed from verbs in Bantu express the **result of the action**, e.g. in Zulu: *isaphulo* (rupture) < *-aphula* (break).

(2) For **clause of result**, see *consequence**.

RETROFLEX (*Rétroflexe*) [*Zerebral*].

Articulated by the underside of the tongue-tip and the hard palate; called by certain writers *cacuminal* or *cerebral*. **Retroflex consonants** (sometimes indicated diacritically as *ɺ*, *ɽ*, *ɳ*, *ɲ*) occur in many East African languages, as in *Mombasa Swahili*, *Sango*, *Konde*, and in *Venda*. In certain cases, as of the *Swahili* and *Venda*, the retroflex is semantically distinct from the corresponding dental sound.

REVERSIVE (*Réversif*) [*Inversiv-*].

Indicating a turning back, the opposite, the contrary.

The **reversive form** of the verb is a derivative formed by suffixing *-ula* or *-ulula*, and indicating an entire reversal of the action, e.g. in Bemba: *fika* (fit together) > *fikula* (take apart), *funga* (fasten) > *fungulula* (unfasten).

Transitive forms assume the suffix *-ula*, *-ulula* (*-ola*, *-olola* if the stem-vowel is *o*). Intransitive forms similarly assume the suffix *-uka*, *-uluka*, *-oka*, *-oloka*. If the final consonant of the stem is a nasal, the suffixes appear as *-una*, *-ununa*, *-ona*, *-onona*, *-onoka*, etc. There are also causative forms in *-ulusya*, *-onosya*, etc.

Other terms are used by certain writers, such as *contrary*, *inversive*, *opposite*.

RHETORIC (*Rhétorique*) [*Rhetorik*].

Skill in the use of artistic or oratorical speech. For *rhetoric* or **rhetorical expression** see under *figure** of speech.

RHYME (*Rime*) [*Reim*].

In prosody: the correspondence of terminal sounds in two or more words or verses. Fowler observes: "As now understood in English verse, rhyme is identity of sound between words or lines extending back from the end to the last fully accented vowel, and not farther."

Rhyme was practically unknown in Bantu poetry apart from Swahili, though it is now being employed by some modern writers, as in Xhosa and Zulu. Dr. Werner, commenting on the metre of the Swahili poem "Mikidadi na Mayasa," wrote: "The metre is a favourite one for *tenzi* and *hadithi*. It consists of four short lines, each containing two stressed syllables, three rhyming together and the fourth having one rhyme throughout the poem." The following example shows double rhymes, "in harmony with the genius of Swahili," concentrated on the penultimate vowels:

"*Sasa túwe masahíbu,*
Twende kóte ugharíbu,
Tena múi níkaríbu,
Sasa tútasíkíliya."

Swahili, however, is often satisfied with a correspondence of the ultimates of which the following is typical:

"*Asikari wakatoka*
Kwa furaha na kuteka.
Huona ataridhika
Kwa kuwa wao ni miya."

RHYTHM (*Rhythme*) [*Rhythmus*].

Fowler: "Rhythmic speech or writing is like waves of the sea, moving onward with alternating rise and fall, connected yet separate, like but different. Live speech is rhythmic, and rhythmless speech is at the best dead." This movement of uttered speech is marked by the succession and alternation of long and short, stressed and unstressed syllables, as well as by the position of the pauses. Bantu speech, depending so vitally for its word-division upon the action of stress, is, when well used, particularly rhythmic.

RIDDLE (*Énigme*) [*Rätsel*].

A puzzling question to be solved by conjecture.

Riddles are widely used in Bantu Africa, their propounding affording a pastime of great enjoyment. Some riddles have spread over very wide areas, and are indicative of great age; such, for instance, is the following, given as it appears in Nyanja: *Ndamanga nyumba yanga popanda komo? Dzira! I built my house without any door? An egg!*

ROLLED (*Roulé*) [*Gerollt*].

Articulated by an automatic succession of rapid taps of a mobile organ of speech, e.g. uvula, tongue-tip. The **rolled lingual**, or simply the **rolled consonant** (*r*) is a feature of some Bantu languages, e.g. Tswana, Shona; but in many it is replaced by the lateral* consonant, and for it the flapped* lateral is sometimes mistaken. The uvular *r* is practically unknown in Bantu, except where French influence has been felt (as in parts of Basutoland). A syllabic form of the rolled lingual occurs in Tswana, e.g. *rra* (my father).

ROMAN (*Romain*) [*Römisch*].

Designating the type or the form of the **Roman alphabet** used in print. **Roman script** is the upright style distinguished from italic*.

ROOT (*Racine*) [*Wurzel*].

The irreducible element of a word; the primitive radical form without prefix, suffix or other inflexion, and not admitting of analysis.

In examining the following words in Zulu, *thanda*, *masithande*, *angithandi*, *bengimthandile*, *uthando*, it is seen that there is one part common to each, viz. *thand-*, which undergoes no change. Prefixes and suffixes change, but this immutable part, the root, stands. The majority of roots in Bantu are the basic forms of nouns and verbs, though there are adjectival, relative and, of course, ideophonic roots. It cannot be insisted, however, that roots are absolutely immutable. Three types of change may take place in roots, due entirely to surrounding influences, viz. (i) change of tone, (ii) change in length or stress, and (iii) change in phone. Surrounding influence may affect the phonetic form of either initial or final consonant, or even of the vowel in a root. Note the following examples from Zulu:

- thand-*, *ngithanda*, *intando* (nasal influence deaspirating).
- boph-*, *sibopha*, *siboshwa* (palatalization in the passive).
- thi*, *umuthi*, *umshana* (palatalization in the diminutive).
- bi*, *ombi*, *embi*, *embana* (nasal influence and diminutive influence).

For the distinction between root and stem, see stem*.

ROUNDING (*Arrondissement*) [*Rundung*].

Lip-rounding is a pursing of the lips, making their position circular. It is a feature in Bantu of normal back vowels, *ɔ*, *o* and *u* particularly, to have decided rounding of the lips. The term is used in contrast to that of spreading*.

RULE (*Règle*) [*Regel*].

Theoretical principles set out as guiding linguistic formations, designed to aid in classification. Unlike a law* which is the natural principle clearly exemplified by the facts, a rule may be stated in more ways than one according to convenience. For instance, a rule may be given for the formation, say, of demonstrative pronouns, but it is not certain whether this is actually the way in which they were originally formed.

SALUTATION (*Salutation*) [*Gruss*].

Greeting.

There are special salutations on meeting, in the form of question and answer, e.g. in Ila, *Wabonwa?* Are you seen? *Ndabonwa*, I am seen; and on parting, one form being given by the one departing and another by the one remaining.

SARCASTIC (*Sarcastique*) [*Sarkastisch*].

Expressing sarcasm or irony; saying something in such a way that the opposite idea is conveyed as a taunt. One of the subdivisions of emotional* tone is that of **sarcastic tone**, e.g. in Zulu *angiyithandi* (I don't like it) may, with a change of tone to a much higher pitch, mean "I like it very much indeed."

SCANSION (*Scansion*) [*Skandieren*].

Analysis of verse into its metric elements.

SCRIPT (*Ecriture*) [*Schrift*].

(1) A style of type resembling cursive* handwriting, e.g. **script form** of writing, **script symbol**, etc.

(2) Term used more loosely for method of writing, style of letter used, e.g. **Roman script**, **Arabic script**, **phonetic script**, etc.

SECONDARY (*Secondaire*) [*Sekundär*].

Inferior in importance.

For "secondary vowels," as opposed to primary, see derived*. For "secondary object" see subsidiary*.

SEMANTIC (*Sémantique*) [*Semantisch*].

Pertaining to meaning; significant in regard to meaning. Most Bantu languages, with the possible exception of Swahili, employ **semantic tone***, thereby differentiating words phonetically alike, but unlike in meaning. **Semantic length*** occurs in certain Central Bantu languages. See also **semantic correspondence***.

SEMANTICS (*Sémantique*) [*Semasiologie, Semantik*].

The study of the meanings of words.

SEMI-COLON (*Point virgule, Point et virgule*) [*Semikolon, Strichpunkt*].

In punctuation, the mark [:] indicating a separation between parts or members of a sentence more distinct than that marked

by a comma. There seems to be no need for this mark in Bantu ; see punctuation*.

SEMI-VOWEL (*Semi-voyelle, Demi-voyelle*) [*Semivokal, Halbvokal*].

According to modern usage of the term, a sound articulated with the tongue and lips in the position for vowels, but the articulating organs held so tensely that consonantalization* takes place. Daniel Jones defines semi-vowels as independent vowel-glides in which the speech-organs start by forming a close or fairly close vowel, and immediately move to another vowel of greater prominence ; the initial vowel-position need not be maintained for any appreciable time.

The **bilabial** or **velar semi-vowel** is *w*, the **palatal semi-vowel** is *y* (phon. *j*), and the **denti-labial semi-vowel** is *β*.

SENSE (*Sens*) [*Sinn, Bedeutung*].

Import or meaning*, that which is suggested by the enunciation of the word or expression concerned.

SENSE-GROUP (*Groupe sémantique*) [*Bedeutungsgruppe*].

The term sense-group is used for an incomplete concept-group* in speech. In Bantu the sense-group usually ends at convenient spaces for breathing, though probably further investigation will reveal definite rules under which sense-group division is made. "The main difference phonetically between the sense-group and the concept-group is that the main stress of the last word in the concept-group is more heavily stressed than any other, and the length of that vowel usually considerably increased. This does not happen at the end of sense-groups. The pause between concept-groups is decidedly longer than that between sense-groups" [Remarks upon the phenomenon in Zulu ; Doke, *Phonetics of the Zulu Language*, p. 194]. Sense-groups are conveniently marked off by the comma, concept-groups by the full stop.

SENTENCE (*Proposition*) [*Satz*].

A combination of words complete as expressing a thought. A sentence viewed from the phonetic aspect is called a concept-group*. Grammatically, sentences may contain one or more clauses* or phrases. In the former case they are called **complex* sentences** with main clause and subordinate clauses.

A **simple*** sentence contains no subordinate clause. A **compound* sentence** is one in which there are two or more co-ordinated predicates.

SEPARABLE.

Capable of being separated or divided.

On account of its ability to stand alone, in contrast to the "inseparable* pronoun" (i.e. the verbal concord), the term "separable pronoun" has been used by disjunctive writers for the absolute* pronoun.

SEQUENCE (*Suite*) [*Folge*].

Following, succession of events.

(1) The **sequence of tenses** is not observed in Bantu as in English by a time harmony of subordinate tenses. Even when the main predicate is altered in time, the subordinate remains the same, e.g. "I think I will go," "I thought I would go," in Lamba : *ndukulanguluka ati ykaya, nalilangulucile ati ykaya* (lit. I thought that I will go).

(2) Different Bantu languages have different rules governing the **sequence of predicates** in consecutive construction. Commonly the subjunctive mood is used in predicates succeeding the first, as in Zulu : *bayalwa bababulale*, they are fighting and killing them. In Central Bantu sequence is often expressed by the use of *na-* with the infinitive in subsequent predicates, e.g. in Lamba : *walukulwa nekuwepaya*, they are fighting and killing them.

(3) There is a definite **order of sequence** of qualificatives in Bantu. All qualificatives normally follow the substantive they govern, and possessives have **priority of sequence** over other qualificatives, i.e. they precede them in word-order, immediately following the governed substantive.

SEX (*Sexe*) [*Geschlecht*].

The Bantu family of languages is not grammatically sex-denoting. For a discussion of the subject of **sex gender** and terms denoting sex, see gender*, generic*, masculine*, feminine*.

SHORT (*Bref*) [*Kurz*].

Of relatively small extent from end to end ; opposite to long*. The term is used in phonetics to denote the normal

small duration of the enunciation of speech-sounds particularly vowels. For particulars see under length*.

SIGN (*Signe*) [*Zeichen*].

That by which anything is represented, a mark, token. **Diacritic* signs** are small detached marks added to letters to give them special significance.

SIGNIFICANCE (*Signification*) [*Bedeutung*].

That which is signified, meaning, importance, rôle. It is possible that each noun class, and hence each noun prefix, originally had its definite significance in Bantu. Today that significance can be recorded to a certain degree with some of the classes. The significance of the *lu-* class is "length," "long objects," and of the *ka-* class "diminution," "small objects," and so on. Some of these significances, however, may have been of later growth.

SIGNIFICANT (*Significatif*) [*Bedeutsam*].

Expressive of some special meaning, playing some special rôle. Such phenomena as intonation* and length* are significant in many Bantu languages.

SIMILE (*Comparison*) [*Gleichnis*].

"A rhetorical figure of speech which likens or draws on explicit comparison between two different things in one or more aspects" (Webster). For the difference between simile and metaphor*, see the latter.

In Bantu, similes are introduced by adverbial formatives (such as *sa-* in Shona, *njenga-* in Zulu), or conjunctions (such as *fyöpele'fyo* or *koti* in Lamba).

SIMPLE (*Simple*) [*Einfach*].

- Uncombined, elementary, single in form.
- (1) The **simple stem** or **simple form** of the verb is that upon which the derivatives are built up.
 - (2) The **simple implication** of the verb indicates an action in no way qualified, in contradistinction to the progressive* and exclusive* implications.
 - (3) A **simple sentence** is one in which there is only one predicate.

SINGULAR (*Singulier*) [*Einzahl*].

Individual, denoting only one person or thing, distinguished from plural or dual. The **singular number** is expressed in Bantu by singular noun prefixes.

SINGULARIA TANTUM.

A term used by Meinhof to indicate one of the forces of the *vu-* class (14), in which collective* nouns occur, found in the singular form only, e.g. Shona, *vuswa* (grass); Zulu, *uwoya* (wool). It is interesting to compare the use of the English equivalents in the singular only.

SITUATIVE.

Indicative of situation or state; a term used by Doke in Zulu for the better term participial* mood, the emphasis being laid upon the indicating of the situation in which the action takes place.

SOCIATIVE.

Pertaining to association; a term used by Marconnès in Karanga to cover both ideas of the reciprocal* and associative* forms of the verb.

SONANT (*Sonore*) [*Stimmhaft*].

Sounding. A phonetic term equivalent to voiced*.

SONG (*Chant*) [*Lied*].

Metrical composition adapted to vocal music.

SONORITY (*Sonorité*) [*Stimmton*].

The carrying power of a sound due to its resonant quality. Vowels are noticeably more sonorous than any other speech-sounds, when pronounced normally. Sonority depends upon inherent quality, and is distinct from prominence which depends upon combinations of quality with length, stress, tone, etc.

SOUND (*Son*) [*Laut, Ton*].

A sensation perceived by the auditory nervous centres. **Speech-sounds** are certain acoustic effects voluntarily produced by the organs of speech; they are the result of definite actions performed by these organs. An elemental speech-sound is called a phone*.

SOUND-SHIFTING (*Mutation de sons*) [*Lautverschiebung*].

Movement, change in sound; development by phonetic mutation*, generally consonantal.

The term sound-shifting is used in Bantu comparative studies for a type of regular sound change, for which no cause whatever is assignable. To quote Meinhof (*Bantu Phonology*, p. 12): "We find for instance that an original verb B. *-tapa* has become in Sotho *-rafa* "take out," B. *-lota* has become Sotho *-lora* "dream." B. *-pa* has become Sotho *-fa* "give." We see in these examples that B. *t* > Sotho *r* and B. *p* > Sotho *f*, for no apparent reason. Various changes thus take place in all Bantu languages, e.g. B. *-tatu* > Duala *-lalo* "three," B. *-landa* > Herero *-randa* "sell," B. *-veka* > Zulu *-'beka* "place," etc. . . . In all the examples cited, there are hundreds of other instances to prove that these changes have not occurred in isolated cases, but that on the contrary they have taken place subject to definite rules, to which very few exceptions are to be found. We see for instance that original *k*, *t*, *p* have remained *k*, *t*, *p* in Swahili, but have become Sotho *x*, *r*, *f*, Duala —, *l*, *w*."

SPECIES (*Espèce*) [*Spezies*].

Form, variety, category, of classification. The terms "derivative species" or "verbal species" have been used for the more commonly accepted term form*.

SPEECH (*Langage*) [*Sprache*].

Expression of thoughts in spoken words, oral utterance.

(1) For **speech-sound** see sound*.

(2) **Speech organs** or **organs of speech** are those organs, such as lips, teeth, palate, tongue, pharynx, vocal cords, etc., which are employed in the production of speech-sounds.

SPEECH (*Discours*) [*Rede*].

(1) For **parts of speech**, see under parts*.

(2) For **reported speech**, whether direct or indirect, see under oratio*.

SPREADING (*Extension*) [*Lippenspaltung*].

Lip-spreading is an extension of the lips lengthwise, making the aperture narrow and long. It is a feature in Bantu of

normal front vowels, *ε*, *e*, *i* particularly, to have decidedly spread lips. This term is contrasted with rounding*.

STANDARDIZATION (*Normalisation*) [*Normierung*].

The process of reducing a language or group of allied dialects to a common standard or a model form, established by authority or general agreement.

STANZA (*Stance, Strophe*) [*Strophe*].

A combination or arrangement of metrical lines. In strict usage of the term verse* as a metrical line, a stanza may be defined as "a group of verses forming a division of a song or poem" (Webster).

STATE (*État*) [*Zustand*].

Condition of being.

STATEMENT (*Déclaration, Assertion*) [*Aussage*].

That which is stated, a report, narrative, a logical judgment, e.g. in Zulu, *baqamba amanga* (they tell lies).

STATIC (*Statique*) [*Statisch*].

Pertaining to passive state.

The term "static present" is used by Marconnès in Karanga for the perfect* of stative* verbs. He says: "The static present denotes an action that is complete but persisting, a state."

STATIVE (*Statif*) [*Zustands-*].

Indicative of state.

(1) **Stative verbs** are those which may be used to indicate a state already achieved and still persisting. In certain Bantu languages the perfect stem of the verb is used in stative tenses. Note the following instances of stative tenses in Zulu: *bemi* (they are standing), *sihlezi* (we are seated), *zilele* (they are asleep). The difference between the stative and non-stative use of a verb is illustrated in the following: *ngiyalamba* (I am getting hungry), but the stative present perfect tense is *ngilambile* (I am hungry).

(2) The **stative derivative form** of the verb is found commonly in Central Bantu languages with the suffix *-ama*, e.g. *Lamba*,

fisa (hide) > *fisama* (be in hiding); *sendama* (be crooked); *wandama* (bask); etc.

(3) The term "stative form" or "stative species" is used by Jacottet in Sotho and McLaren in Xhosa for what is better called the neuter*; also by Kropf and Godfrey in Xhosa for intransitive* verbs, often formed from ideophones, ending in the suffix *-ka*. These usages should be avoided in view of the special applications of the term stative explained above.

STEM (*Thème*) [*Stamm*].

Generally, that part of an inflected word not changed by inflexion; but in Bantu, that part of a word depleted of all prefixal inflexions.

Many grammarians make little distinction between root* and stem. It is valuable, however, for purposes of reference and lexicography to widen the definition of stem to include the root together with suffixes. For instance in Zulu *thanda* is described as the simple stem of the root *thand-*, *thandisisa* the intensive stem, *thandana* the reciprocal stem, etc. Similarly *-thando* is the noun stem of the words *uthando* and *intando*; while the perfect stem of the verb is *-thandile*. In lexicography all stems belonging to a common root would thus be listed approximately together. In lexicographical grouping it is essential to ascertain the uninfluenced form of the initial part of the stem; for instance, again in Zulu, *insimu* (pl. *amasimu*) must appear under *-simu*, not under *-tsimu* as Bryant has it, as the *t* (in the old spelling *intsimu*) is merely due to the influence of the *n* in the prefix; similarly *inkosi* must come under *-khosi*.

The **stem vowel** of a word is the vowel coming between the two consonants of the stem, as *o* in *bona*, *i* in *pinta*.

STOP.

That which arrests, checks or interrupts.

- (1) For stops, full-stop, etc., see punctuation*.
- (2) For "stop consonant" see explosive*.
- (3) The **glottal stop** (*coup de glotte*) [*Stoss*], or glottal explosive is an explosive consonant formed by a closure and sudden release of the glottis, producing a sound like a slight cough. The glottal stop is a feature in the formation of ejective* consonants in Bantu.

STRENGTHENING.

The process of making strong or hard.

The term "strengthening of consonants" is used by Jacottet in reference to the devocalization* under homorganic nasal influence which occurs in Sotho.

STRESS (*Accent d'intensité, Accent dynamique*) [*Akzent, Betonung, Dynamischer Akzent*].

The force-beat of syllables, designed to bring particular ones into relative prominence. Daniel Jones (*Outline of English Phonetics*) says: "Stress is defined as the degree of force with which a sound or syllable is uttered. It is essentially a subjective action. A strong energy of utterance means energetic action of all the articulating organs; it is usually accompanied by a gesture with the hand or head or other parts of the body; it involves a strong force of exhalation, and consequently generally gives the objective impression of loudness." It must be pointed out that this description applies more particularly to stress in English where "sentence stress" is used for emphasis, a use foreign to Bantu languages. The study of stress may be termed dynamics*.

Main stress, indicated by the accent ['], is found on one syllable in each Bantu word or word-group, and is therefore a word-determinative (see Introduction). This may also be called the **penultimate stress**, because main stress is generally on the penult in Bantu, e.g. Zulu: *sibóna*, *siyabóna*, *siyabónisa*, *siyabónisisa*. In some languages, e.g. Ganda, main stress may be retained on the stem vowel, e.g. *yágala*. **Ultimate** and **antepenultimate stress** may occur exceptionally in some languages; while ideophones in Zulu always have **initial stress**.

A **rhythmic stress** or **secondary stress** is found on other (often alternate) syllables of longer words in Bantu. This, when necessary, may be indicated by the accent [˘].

STRONG (*Fort*) [*Stark*].

Having power and durability.

(1) The term "strong consonant" is used for unvoiced* consonants (cf. strengthening*).

(2) Mlle. Homburger uses the term "strong vowels" in Bantu phonetics, as opposed to those called "furtive," in reference to such radical vowels as exhibit a constant value.